INSTRUCTIONS

FOR

CHILDREN.

LONDON:

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TO ALL

Parents and Schoolmaſters.

1. I Have laid before you in the following Tract, the true Principles of the Chriſtian Education of Children. Theſe ſhould in all Reaſon be inſtilled into them, as ſoon as ever they can diſtinguiſh Good from Evil. If the Fear of the Lord is the *Beginning of Wiſdom*, then it is certainly the very firſt Thing they ſhould learn. And why may they not be taught the Knowledge of GOD, and the Knowledge of Letters at the ſame Time?

2. A great Part of what follows is tranſlated from the *French:* Only it is here caſt into another Form, and divided into Sentences, that it may be the more eaſily underſtood, either by the Teacher or the Learners. And altho' the great Truths herein contained, are more immediately addreſt to Children, yet are they

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they worthy the deepeſt Conſideration, both of the oldeſt and wiſeſt of Men.

3. Let them be deeply engraven in your own Hearts, and you will ſpare no Pains in teaching them to others. Above all, let them not read or ſay one Line, without underſtanding and minding what they ſay. Try them over and over; ſtop them ſhort, almoſt in every Sentence. And aſk them, "What was it you ſaid "laſt? Read it again. What do you "mean by that?" So that, if it be poſſible, they may paſs by nothing, till it has taken ſome Hold upon them. By this Means they will learn to *think* as they learn to *read:* They will grow wiſer and better every Day. And you will have the Comfort of obſerving, that by the ſame Steps they advance in the Knowledge of theſe poor Elements, they will alſo grow in Grace, in the Knowledge of GOD, and of our Lord Jeſus Chriſt.

INSTRUCTIONS FOR CHILDREN.

SECTION I.

LESSON I. and II.

Of GOD.

1. HOW many GODS are there?
   One: Who is GOD the Father, GOD the Son, and GOD the Holy Ghost. These three are One.
2. What is GOD?
   A Spirit.
3. What do you mean by a Spirit?
   One that cannot be seen or felt.
4. What Sort of a Spirit is GOD?
   One that always was and always will be.
5. Where is GOD?
   Every where.
6. What does GOD know?
   Every Thing.
7. What can GOD do?
   Whatever he will.
8. Does GOD love you?
   Yes: He loves every Thing which he has made.
9. What has GOD made?
   Every Thing, and in particular, Man.

Lesson III. and IV.

Of the Creation and Fall of Man.

1. How did God make Man?
   His Body out of Duſt, his Soul out of nothing.
2. Why did God make Man?
   To know, love and be happy in God for ever.
3. Where did God put the firſt Man and Woman?
   In the Garden of Paradiſe.
4. What Command did he give them there?
   Not to eat of the Tree in the midſt of the Garden.
5. Did they keep that Command?
   No They did eat of it.
6. What Hurt did they bring on themſelves hereby?
   Sin and Guilt, and Pain and Death.
7. Did their Sin hurt any beſide themſelves?
   Yes, all Men that came from them.
8. How did it hurt *Them?*
   They are all born in Sin and Guilt, and ſubject to Pain and Death.
9. How are Men born in Sin?
   We are all born proud, ſelf-will'd, Lovers of the World, and not Lovers of God.

Lesson V. VI. and VII.

Of the Redemption of Man.

1. By whom are we to be ſaved from Sin?
   By Jeſus Chriſt, the Eternal Son of God.
2. What did he do to ſave us?
   He was made Man, and lived and died and roſe again.
3. What may we gain by his living and dying for us?
   Forgiveneſs of Sins, and Holineſs and Heaven.
4. When does God forgive our Sins?
   When we repent and believe in Chriſt.
5. What do you mean by Repenting?
   Being throughly convinced of our Sinfulneſs, Guilt and Helpleſſneſs?

6. What

6. What is Believing, or Faith ?

A Conviction of thoſe unſeen Things which GOD has told us in the Bible.

7. What is Faith in Chriſt ?

A Conviction that Chriſt has loved *me* and given himſelf for *me?*

8. By whom is this wrought in us ?

By the Holy Ghoſt.

9. What is Holineſs ?

The Love of GOD and of all Mankind for GOD's ſake.

10. Is he that believes and loves GOD ſaved from Sin ?

Yes : From all ſinful Tempers and Words and Works.

11. How is he ſaved from Pride ?

He is little and mean and baſe and vile in his own Eyes.

12. How is he ſaved from Self will ?

His Heart continually ſays, " Lord, not as I will, " but as thou wilt."

13. How is he ſaved from the Love of the World ?

He deſires nothing but GOD.

14. How is he ſaved from ſinful Words ?

His Words always ſpring from the Grace of GOD, and are fit to miniſter Grace to the Hearers.

15. How is he ſaved from ſinful Works ?

By the Spirit of GOD which dwelleth in him, whether he eats or drinks, or whatever he does, it is all to the Glory of GOD.

LESSON VIII. and IX.

Of the Means of Grace.

1. What is Grace ?

The Power of the Holy Ghoſt, enabling us to believe and love and ſerve GOD.

2. How are we to ſeek this ?

In a conſtant and careful Uſe of the Means of Grace.

3. Which are the chief Means of Grace ?

The Lord's Supper, Prayer, Searching the Scriptures, and Faſting.

4. How

4. How often did the firſt Chriſtians receive the Lord's Supper ?
Every Day. It was their daily Bread.
5. How often did they join in Publick Prayers ?
Twice a Day, as many of them as could.
6. How often did they uſe private Prayer ?
Every Morning and Night, at leaſt.
7. How did they ſearch the Scriptures ?
They heard or read them every Day, and meditated therein Day and Night.
8. How often did the old Chriſtians faſt ?
Every *Wedneſday* and *Friday* till three in the Afternoon.
9. How long is every Chriſtian to uſe all theſe Means of Grace ?
To his Life's End.

Lesson X. and XI.

Of Hell.

1. Where do Unbelievers go after Death ?
To Hell.
2. What Sort of a Place is Hell ?
It is a dark bottomleſs Pit, full of Fire and Brimſtone.
3. How will they ſpend their Time there ?
In weeping and wailing and gnaſhing of Teeth.
4. Will both their Souls and Bodies be tormented ?
Yes ; every Part of them at once.
5. How will their Bodies be tormented ?
By lying in burning and flaming Fire.
6. How will their Souls be tormented ?
By a Senſe of the Wrath of God ; by Pride, Self-will, Malice and Envy ; by Grief, Deſire, Fear, Rage, and Deſpair.
7. Who will be their Tormentors ?
Their own Conſciences, the Devils, and one another.
8. But will they have no Reſt from Torment ?
No, not for one Moment, Day or Night.
9. How long will their Torment laſt ?
For ever and ever.

LESSON XII.

Of Heaven.

1. Where will Believers go, after Death?
To Heaven.
2. What Sort of Place is Heaven?
A Place of Light and Glory.
3. How will Good Men live there?
In Joy and Happineſs, greater than they can now deſire or think.
4. Will they ſuffer nothing there?
No. They will have no Want, or Pain, or Sin.
5. What Sort of Bodies will they have then?
Spiritual Bodies, ſwifter than Lightning, and brighter than the Sun.
6. But wherein will their chief Happineſs lie?
In the Enjoyment of GOD.
7. How will they enjoy GOD?
They will know, and love and ſee GOD, Face to Face.
8. How will they ſpend their Time?
In ſinging Praiſe to GOD.
9. How long will this Happineſs laſt?
As long as GOD lives, that is, for ever and ever? Lord! Bring me thither! Amen.

SECTION II.

LESSON I.

Of GOD, and of the Soul of Man.

TAke care, you do not draw nigh to GOD with your Lips, while your Heart is far from him.

Never ſay any thing to GOD which you do not mean.

Do not dare to tell a Lie to GOD: for he ſees all that is in your Heart

Do you know, what GOD is?

If you do not know GOD, how can you hope to pleaſe GOD?

Think on this. Mind it well. For GOD is here. He minds you, if you do not mind Him.

LESSON II.

GOD is an *Eternal* Spirit, without Beginning and without End.

He cannot be ſeen, nor fully known by Man.

He is *Good*, and all Good comes from Him.

He has *Power*, to do whatever he will.

He is *Wiſe*, knowing all Things and doing all Things well.

He is *Happy*, and cannot want any Thing.

He *Loves* all Things which he has made, and Man above all:

It is his Will, That all Men ſhould be ſaved, and come to the Knowledge of his Truth.

He is *Juſt*, to give to every Man, according to his Works.

He is *True*, in his Promiſes and in his Threatnings:

He is *Merciful*, forgiving the Sins of thoſe who truly repent and believe.

Lesson III.

No Man hath ſeen God at any Time. The Son of God, who is in the Boſom of the Father, he hath declared him unto us.

No one knoweth the Son of God, but the Father, and no one knoweth the Father, but the Son, and he to whom the Son will reveal him.

All our Reading, and the Things we hear either at Church or any where elſe, cannot reveal God unto us.

All the Men in the World cannot give us the leaſt Spark of the true Knowledge of God, or of the Things of God.

Only God himſelf can do this, by giving us his Good Spirit.

He gives his Grace and his Light to thoſe who pray earneſtly for it.

He declares himſelf to thoſe who do his Will, ſo far as they know it already.

Lesson IV.

There is none Good, but One, that is God.

Every Thing that is Good, comes from God alone, whether it be in Heaven or in Earth.

If there is any Thing good in any Man, it all comes from God.

Therefore He alone ought to be praiſed for it all.

All that we do without Him, without his Grace and his Help, is Evil.

Without God we can do nothing that is Good.

He that has not God, has nothing that is Good; and is more unhappy than any Words can tell.

Lesson V.

I know that God has Power, to keep what I commit to him, safe unto that Day.

Our Souls are now spoiled and destroyed by Sin.

No one can save us from our Sins, but God who has all Power.

Let us commit our Souls wholly to him, to do with them what he will, and as he will.

Then he will keep us by his Power, and defend us against every Thing that would hurt us.

He is able to deliver us from all Danger, and to keep our Souls unto that great Day.

And at that Day, he will restore in Glory both our Bodies and Souls, and all that we had committed to his Charge.

Lesson VI.

Do you know, what your Soul is?

You have in you (tho' you cannot see it) a Soul that will never die.

God made this, that he might come and dwell in it.

If God lives and dwells in your Soul, then he makes it like himself.

He makes the Soul in which he dwells, Good, Wise, Just, True, full of Love, and of Power to do well.

He makes it happy. For it is his Will, that your Soul should rejoice in him for ever. He made it, for this very Thing.

When a Soul desires God, and knows and enjoys him, then it is truly happy.

But when a Soul does not desire God, nor know and enjoy him, then it is truly miserable.

SECTION III.

LESSON I.

How to regulate our Desires.

The Gate by which GOD with his holy Grace comes into us is the *Desire* of the Soul.

This is often called, the *Heart*, or the *Will*.

Unless our Desire be toward GOD, we cannot please him.

All our Knowledge, without this, does but make us the more like the Devil.

The Desire is to the Soul, what the Mouth and the Stomach are to the Body.

It is by the Mouth and the Stomach that the Body receives its Nourishment, whether good or bad.

That our Body may live, we must take care to put nothing but what is good, into our Mouth or Stomach.

And, that our Soul may live, we must take care to desire nothing but what is good.

LESSON II.

Desire was made for that which is Good, that is, for GOD, who is the only Good, and for his Will, from which every good Thing flows.

We ought to desire nothing but GOD, and that which is according to his holy Will.

And we ought to turn our Desire from every Thing beside:

For every Thing beside GOD and his Will, is evil.

Therefore no Man ought to follow his own Will.

As the Will of GOD is the Spring of all Good, so our own Will is the Spring of all Evil.

Take care, not to use yourself to do your own Will.

No Soul can ever be saved, unless it renounce its own Will and its own Desires.

Father, let not my Will be done, but Thine!

We came into the World, not to do our own Will, but the Will of him that sent us.

If we are already accuſtomed to do our own Will, we muſt break that Cuſtom without Delay.

O Lord, ſave us from our own Will, or we periſh.

Lesson III.

No one can do any Thing good of himſelf, without the Help of God.

All our own Deſires are only evil continually.

Therefore no Man ſhould deſire to be eſteemed, honoured or praiſed by any Man.

And no one ought to praiſe or eſteem himſelf.

Rather we ought to deſpiſe ourſelves:

And we ought to deſire to be thought by others, what we really are, that is, poor, weak, fooliſh, ſinful Creatures.

Then ſhould we find Help from God. For he reſiſteth the Proud, but giveth Grace to the Humble.

They who teach Children to love praiſe, train them up for the Devil.

Praiſe is deadly Poiſon to the Soul; therefore never praiſe any one to his Face.

Do not plant either in him or yourſelf that Pride of Heart which is an Abomination to the Lord.

Lesson IV.

You are of yourſelf nothing but Sin, and deſerve nothing but Hell.

Therefore you ought to be content, tho' you ſhould have little or nothing in the World.

And you ought not to deſire any thing more than you have; for you have now more than you deſerve.

Chuſe therefore the worſt and meaneſt Things; for even theſe are too good for ſuch a Sinner.

To raiſe any other Deſires in your Heart, is to prepare you for Hell fire.

They that give you fine Cloaths, are giving your Soul to the Devil.

They that humour you, do not love you.

If your Father or Mother gives you every Thing that you like, they are the worſt Enemies you have in the World.

By

By doing this, they make you Slaves to the Fleſh, to Vanity and Corruption :

And ſo keep you as far from the Spirit of Chriſt, as the Devil himſelf can wiſh.

Lesson V.

God is Power, Wiſdom, Goodneſs itſelf.

Therefore we ſhould deſire, to praiſe and honour him as he deſerves, and to pleaſe him in every thing.

The End for which we are born, is to praiſe and honour God.

And this we may do without ceaſing, by continually lifting up our Hearts to him.

This is the continual Employment of the Angels of God in Heaven.

They ſing Day and Night, to Him that ſitteth upon the Throne, and to the Lamb for ever and ever,

Holy, Holy, Holy ! Lord God of Hoſts ! Let all the Earth be full of thy Glory.

Lesson VI. 233

God is continually helping us, and pouring his Benefits upon us.

All Things come from him, our Soul, our Body, our Life, our Parents, our Friends, and the good Angels that guard us :

The Earth on which we tread, the Air we breathe, the Sun which ſhines upon us, the Food that keeps us alive, the Cloaths that cover us, the Fire that warms us, are all from him.

Therefore we ſhould thank God, for all theſe Things, and for every one of them.

We ought to be thankful, even to a Man, when he does us any good.

How much more ought we to be thankful to God, who made that Man, and who does us good by him ?

Thou art worthy, O Lord, our God, to receive Glory and Honour and Power :

Becauſe thou haſt created all Things, and for thy Pleaſure they are, and were created.

And God not only has done us all this Good, but he does us more and more Good continually.

For without his Goodneſs we and all the World, ſhould fall into nothing in a Moment.

We are juſt like a brittle Veſſel, which if it were not always upheld, would fall at once and break in Pieces.

Therefore it ſhou'd be our Deſire, to be always thanking God, becauſe he is always bleſſing us.

O God, our Father, teach us to give thee Thanks, at all Times, and for all Things, through Jeſus Chriſt!

Lesson VII.

Thus God has been helping us to this Day. And we have no leſs Need of his Help for the Time to come.

Above all, if we would be happy, we have Need of his Bleſſings upon our Souls.

Theſe he gives to them who truly deſire them, and to none elſe.

Therefore, let us deſire of God, to give us his Grace, his good Spirit, and the Knowledge of himſelf.

Let us ask of him, a meek and quiet Spirit, a contented, humble, thankful Heart.

If any Man lack Wiſdom, let him ask of God, who giveth to all Men liberally, and it ſhall be given him.

Let us then take care, not to offend him, from whom we hope to receive ſo great Benefits.

And let us always be ready to do his Will; for if any Man honour God and do his Will, him he heareth.

Lesson VIII.

But we have often offended God already, and ſo are unworthy of his Grace and Bleſſings.

Therefore we ought with earneſt Deſire to ask of God to forgive our paſt Sins, for the Sake of his Son who died for us, and to keep us from them for the Time to come.

Theſe Deſires,

1. To praiſe God, and his Power, Wiſdom and Goodneſs,

2. To thank him for all his Benefits,

3. To

3. To ask his Grace, that ſo we may pleaſe him, and,

4. To beg his Mercy, for the Pardon of our Sins; are what we commonly call *Prayer*.

We never *pray*, but when we have really theſe Deſires in our Heart.

If we ſay ever ſo many Words, without having theſe Deſires, we are but like Parrots before GOD.

Beware of this: of drawing nigh unto GOD with your Lips, while your Heart, (that is your Deſire) is far from him.

LESSON IX.

What do you mean, when you pray to GOD, in the Name of Jeſus Chriſt?

The bare ſaying thoſe Words ſignifies nothing. It is only mocking GOD, if you do not know what you ſay.

We were all under the Wrath and under the Curſe of GOD, when Jeſus Chriſt, the Son of GOD died for us.

And for his Sake, if we truly believe in him, GOD is now reconciled to us.

Therefore all our Truſt ſhould be in Jeſus Chriſt, whenever we pray to GOD for any Thing.

For GOD would not hear us at all, but for the Sake of the Blood of Chriſt ſhed for us.

Therefore we ought to pray always, with an Eye to him, looking unto Jeſus.

And our Deſires ſhould all ſpring from his Grace, and be agreeable to his Deſires.

Then he offers our Deſires, as his own, to GOD his Father, before whoſe Throne he ſtands:

And GOD can refuſe nothing to the Deſires and the Merits of his well-beloved Son.

When therefore you pray in the Name of Jeſus Chriſt, it is as if you ſhould ſay,

"Lord, I offer thee the Deſires which are wrought in me by the Grace of Jeſus Chriſt.

I pray, that thou wilt unite them to the Deſires of thy Son, and regard them as his, who is pleading for me:

And grant me what I thus deſire, for his Sake, for thy own Glory and my Salvation."

Lesson X.

Pray to God in such Words as come from your Heart: It may be, such as these:

"My God, Thou art Good. Thou art Wise. Thou art Powerful. Be thou praised for ever!

Give me Grace, to love and obey thee.

My God, I thank thee, for making and for redeeming me.

My God I thank thee for giving me Meat and Cloaths, and for promising to give me thy Love for ever.

My God, forgive me all my Sins, and give me thy Good Spirit.

Let me believe in thee with all my Heart, and love thee with all my Strength.

Let me be always looking unto Jesus Christ, who is pleading for me at thy Right-hand.

Give me Grace not to do my own Will but thine.

Make me content with every Thing. The least of all the Good Things thou givest me, is far more than I deserve.

Give me, O my Lord, a lowly Heart.

Let me not think myself better than any one:

Let me despise myself, and look upon myself as the very worst of all.

Let me hate all Praise. Thou alone, O my God, art worthy to be praised!

Lesson XI.

The best Prayer in the World is the Prayer which our Lord Jesus Christ himself has taught us.

Our Father which art in Heaven, 1. Hallowed be thy Name, 2. Thy Kingdom come, 3. Thy Will be done in Earth as it is in Heaven. 4. Give us this Day our daily Bread, and 5. Forgive us our Trespasses, as we forgive them that trespass against us. And 6. Lead us not into Temptation, but deliver us from Evil. For thine is the Kingdom and the Power and the Glory, for ever and ever. Amen!

Do you understand what you have said now?

How dare you say to God, you know not what?

Do

Do not you know, that this is no Prayer, unleſs you ſpeak it from your Heart?

God is not pleaſed with your ſaying theſe Words, unleſs there is in your Heart at the ſame Time a real Deſire, that God ſhould be 1. Known and eſteemed, 2. Honoured and praiſed, 3. Obeyed by all Men:

4. That he ſhould feed your Souls with his Grace and his Love, 5. That he ſhould forgive you your paſt Sins, and 6. That he ſhould keep you for the Time to come, from all Sin and from all the Snares of the Devil.

SECTION IV.

Lesson I.

How to regulate our Underſtanding.

Our Underſtanding was made for Truth, that is for God himſelf, for his Word and his Works.

Therefore we ſhould not deſire to know any Thing but God, and what he has ſpoken and done for his own Glory.

Accordingly, Lying is the moſt abominable of all Things. The Devil is a Liar and the Father of it.

We ſhould not deſire to know, what Men ſay and do. It is Folly and Vanity.

Curioſity is good for nothing.

It fills our Mind with Darkneſs; and makes us ſenſeleſs and unfit for the Light of God.

What a Loſs is this, to fill thoſe Veſſels with Filth and Dung, which were made to receive the pure Light of God!

Lesson II.

That Eye of the Underſtanding, which ſhould ſee God, is quite ſhut in all Men ſince the Fall.

We are born quite blind to God and the Things of God.

And it is God alone who can open the Eyes of our Soul, to ſee and know ſpiritual Things.

We could not ſee or know the Sun, the Earth, or any other of the Things of this World, if God had not given us bodily Eyes.

And we can never know the Things of GOD, if GOD do not reſtore the ſpiritual Eyes of our Soul.

This he does for thoſe and thoſe only, who flee from Evil, and learn to do Good.

Give me Underſtanding, O Lord, and I will keep thy Law: Yea I will keep it with my whole Heart.

Open thou mine Eyes, that I may ſee the wondrous Things of thy Law.

Till GOD opens our Eyes, to ſee the Things above, we muſt believe what God has told us, tho' we ſee it not.

But we muſt not believe what the World tells us about the Things of GOD; for all Men who have not his Spirit, are blind and Liars.

We muſt truſt in GOD, as to thoſe Things which as yet we cannot comprehend:

And wait and deſire, that he would open the Eyes of our Underſtanding, and give us his Light, that we may ſee all Things clearly.

LESSON III.

A blind Man, tho' he could reaſon ever ſo well, yet could not by this means, either know or ſee the Things of the World.

And with all his Reaſon he could have only very dark, groſs, nay and falſe Conceptions of them.

In like Manner, tho' all the Men in the World ſhould reaſon with all their Might concerning them; yet could they not by this Means know either GOD or the Things of GOD.

Nay, with all their Reaſon, they could only have dark, fooliſh, falſe Conceptions of them.

Before GOD can be known, he muſt give other Eyes to the Soul, and other Light than Man can give.

We may paint the Sun or Fruits in a Picture; but this painted Sun cannot warm, or give us Light:

And thoſe painted Fruits cannot nouriſh us, nor give us any Strength.

Juſt ſo we may draw Pictures, as it were, in our Mind, of GOD and of the Things of GOD.

But theſe Pictures can give us no true Light: Neither can they nouriſh our Souls, or give us any Strength to ſerve GOD.

They

They are only dead Shadows, cold and empty, barren and unfruitful.

We can build nothing upon them but the Wind, which ſerves only to puff Men up, and to drive each againſt the other in endleſs Diſputes, till they burſt of themſelves, or daſh in Pieces one againſt another.

Lesson IV.

Our Underſtanding or Reaſon, without the Grace and ſupernatural Light of God, is like a blind Man, who draws wild, random Pictures of Things he never ſaw, nor can ſee.

The Natural Man diſcerneth not the Things of the Spirit of God.

They are Fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned.

No one knoweth the Things of God but the Spirit of God: and he to whom God revealeth them by his Spirit.

Offer therefore your Underſtanding to God, with a ſincere Deſire to do his Will only.

And pray him earneſtly, to give you his Light, and to open the Eyes of your Soul.

Lesson V.

Endeavour to ſee God in all Things, and to give a Reaſon for every Thing, from the Perfections of God.

For Example. Why was the World made? To ſhew the Goodneſs, and Wiſdom, and Power of God.

Why do Men die? Through the Juſtice of God. Men having abuſed the Life he gave, it was juſt to take it away.

Why is it our Duty to obey our Parents? Becauſe it is the Will of God.

Why ought we not to return Evil for Evil? Becauſe God would have us do like him: who is continually doing good to us, even when we ourſelves do evil.

Why may we not deſpiſe or judge of our Neighbour? Becauſe God is the Judge of all.

Thus we ſhould accuſtom ourſelves to have God always before our Eyes, and to walk continually in his Preſence.

Thus

Thus every Thing may ſhew us the Power, Wiſdom or Goodneſs, the Truth, Juſtice or Will of God.

And ſo every Thing may ſhew us, the Weakneſs, Ignorance, Folly and Wickedneſs of Men.

Lesson VI.

What do you believe of God?

I believe in GOD the Father, Almighty, Maker of Heaven and Earth;

And in Jeſus Chriſt, his only Son, our Lord;

Who was conceived by the Holy Ghoſt, born of the Virgin Mary;

Suffered under Pontius Pilate, was crucified, dead and buried; he deſcended into Hell:

The third Day he roſe again from the dead.

He aſcended into Heaven, and ſitteth on the Right-hand of GOD the Father Almighty:

From thence he ſhall come to judge the Quick and the Dead:

I believe in the Holy Ghoſt,

The Holy Catholick Church,

The Communion of Saints,

The Forgiveneſs of Sins,

The Reſurrection of the Body, and the Life everlaſting.

You may learn from theſe Words, 1. To believe in God the Father, who is Powerful, and Wiſe and Good; who made you and all Things, Viſible and Inviſible, Temporal and Eternal.

You may learn, 2. To believe in God the Son, who lived and died to redeem you and all Mankind:

And 3. To believe in God the Holy Ghoſt, who reſtores fallen Man to the Image of God in which he was made.

Lesson VII.

All which comes to this. Almighty GOD, the Maker of all Things, made Man to this Intent, that deſiring God alone, God might fill him with his Knowledge, with his Love and Joy and Glory for ever.

But Man turn'd his Deſire from God and his Will, and ſo became both guilty, wicked and miſerable.

The

The Son of God was made Man, lived and died and roſe again, to buy Forgiveneſs for us, and to ſhew us how we ought to renounce our own Will and Deſires, and to give ourſelves up to the holy Will of God.

This the Holy Ghoſt works in us, inlightning our Underſtanding, and filling our Souls with a divine Peace and Joy.

Hereby we are joined again with all that is holy, either in Earth or Heaven.

We rejoice together with them in the common Salvation, in the Benefits and Graces of Jeſus Chriſt.

And after the Body is dead and riſen again, we ſhall live together in eternal Glory.

Lesson VIII.

We cannot now comprehend, how theſe three are one, God the Father, the Son and the Holy Ghoſt.

But tho' we do not comprehend it, yet we believe it, becauſe God has ſaid it.

The true Knowledge of all the Things of God is wrought in our Souls by his Holy Spirit.

This is a Saving Knowledge, when it works by Love, and brings us to imitate God.

So we are taught by St. *Paul*, Be ye Followers of God, as dear Children, and walk in Love, as Chriſt alſo hath loved us, and given himſelf for us.

For every one that loveth (ſaith St. *John*) is born of God and knoweth God.

But he that loveth not, knoweth not God: for God is Love.

So likewiſe, if any Man ſay, he knows Jeſus Chriſt, and keepeth not his Commandments, he is a Liar, and the Truth is not in him.

We then ſavingly know God the Father, the Maker of all Things, when we love him with obedient Reverence:

When we confidently give ourſelves up into his Hands, and rely on his Providence;

And when we imitate his Goodneſs in all Things and toward all Men.

We then ſavingly know God the Redeemer, when we live as thoſe whom he has bought with his Blood:

And

And when all our Tempers, and Words and Actions ſhew, that he has redeemed us from the preſent evil World.

We ſavingly know God the Sanctifier, when we are holy as he is holy.

When he hath purified both our Hearts and Lives by Faith, ſo that we continually ſee and love GOD.

SECTION V.

LESSON I.

How to regulate our Joy.

Men are poor, ignorant, fooliſh Sinners, that will ſhortly rot in the Earth.

And all that is in the World is periſhable and vain, and will ſoon be deſtroyed by Fire.

Therefore we ought by no means to place our Joy and Delight, on any of theſe Things.

Neither ought we to rejoice or delight in pleaſing Men, who will quickly turn to Duſt:

Nor in being handſome, or well-dreſt, or well provided with all Things. For all this will periſh for ever.

GOD alone is Great, Good, and the Giver of all Good Things.

Therefore we ought to rejoice and delight in him alone, and in the fulfilling of his good and holy Will.

And we ſhould now accuſtom ourſelves to this: to rejoice and delight in God and his holy Will.

LESSON II.

For Example. We ſhould rejoice, that we have for our true Father, an Eternal and Almighty GOD:

We ſhould rejoice, that this God has made us, to fill us with divine and eternal Joy:

That is, if we will believe in Jeſus, and do his holy Will:

If we will love and obey him, and not love either the Honours, Riches or Pleaſures that paſs away like a Dream.

And this we may do, by the Power of his Grace, by the Holy Ghoſt which he is ready to give unto us.

We

We ſhould rejoice, that GOD is happy and glorious in himſelf, that he is greater than we can think:

That he knows every thing, and can do every thing:

That he is juſt and good; that he is true in all his Promiſes; and wiſe to teach and govern us well.

We ſhould rejoice, that God alone deſerves to be deſired, known, loved, praiſed and glorified for ever.

We ſhould rejoice that the Son of God took our Nature upon him, in order to take us with him to Heaven for ever:

And that even now, he will come and dwell in our Heart, if we deſire it, and believe in him and do his Will.

LESSON III.

When any thing is done according to the Will of God, we ought to rejoice in it.

But when any thing is done according to our own Will, we ought not to rejoice, but to be ſorry for it.

Therefore we ought to be greatly troubled and deeply ſorry, for the Sins committed againſt God, whether by ourſelves or others:

For in ſinning we follow our own Will, and deſpiſe the holy Will of God.

Likewiſe, when any one praiſes us, if we were wiſe, we ſhould be aſhamed and ſorry; and ſhould ſay,

O Lord, thou art good, and thou alone. Thou alone art worthy to be praiſed.

O Lord, it is a ſhameful Theft for a poor Creature to take to itſelf, the Eſteem and Praiſe which belong to thee only.

On the contrary, when we are deſpiſed or ill uſed, or when we have not Things as we would have, we ſhould rejoice:

We ſhould take all as from the Hand of GOD, and be well content, ſaying unto him,

O Lord, I deſerve nothing but Pain and Contempt: I rejoice that thy Juſtice gives me what I deſerve.

I deſire to thank thee for it with all my Heart, and to rejoice that thy holy Will is done upon me.

It is thy Will, that we ſhould be like Chriſt; and he was deſpiſed and hated of Men.

He lived in Contempt, and Want, and Pain. O let me rejoice to tread in his Steps.

Let me be content, let me rejoice to ſuffer with him, that I may reign with him.

Lesson IV.

One that is ſick, if he is wiſe, will rejoice to take a good Medicine, be it ever ſo bitter.

Eſpecially if he knows it is given him by a wiſe Phyſician, and that it will reſtore his bodily Health.

In like manner, if we are wiſe, we ſhall rejoice to take what God ſends us, be it ever ſo bitter.

For we are ſure, it is given us by the wiſe Phyſician of our Souls, in order to reſtore them to Health and Life everlaſting. On the contrary,

It would be Folly and Madneſs in a ſick Man, to rejoice in taking the Things that pleaſed his Taſte, tho' they would kill him.

And the ſame Folly and Madneſs it is in us, to rejoice in taking the Things that pleaſe our corrupt Will.

Becauſe the End of theſe Things is Death, even the deſtroying both Body and Soul in Hell.

Lesson V.

When you are glad of any Thing that is given you, be ſure to remember, that all this comes from God.

Therefore thank him for it, and think in yourſelf, God has a thouſand and a thouſand Times more than this, to give to them that love and obey him.

And be ready to leave all theſe little Things, whenever it is his Will.

If any one ſays to you, See what a pretty Thing here is, or, Look, here is a fine Thing for you, they are Fools, and know not what they do.

This is the Way, to make you fond of ſuch fooliſh Things. But if you love theſe, you cannot love GOD.

If any one ever ſaid to you, "Did it hurt you? Give me a Blow for it." They were then teaching you to ſerve the Devil.

For this was teaching you to revenge yourſelf; and to revenge ourſelves is ſerving the Devil.

If any one uſed to ſay to you, when you did any thing, "It was not my Child, was it? Say, it was me."

Then they were leading you the Way to Hell: For all Liars go to Hell.

And whoever they are that teach their Children Lying, Pride or Revenge, they offer their Sons and their Daughters unto Devils.

LESSON VI.

Above all, beware of the Love of Money: For it is the Root of all Evil.

Money is now the GOD of this World. The Aim of Men is to get and keep this. And herein they place their Welfare and Joy.

This is an Idolatry no leſs damnable, than that of the Heathen World.

There would be little or rather no Uſe for Money, if Love governed the World.

And even now, Money is good for nothing, but as it is a Means of procuring among Men of the World, the Things needful to ſuſtain Life.

Neither ought we to deſire it any farther, than as it is needful for this End.

GOD to whom it belongs (as do all Things) will require us to give a ſtrict Account of it.

His Will is, that when we have uſed what is needful of it for ourſelves, we ſhould give all the reſt to the Poor, and for his Glory.

Do not uſe yourſelf therefore to lay it up, but give what you can ſpare to the Poor.

Or elſe buy a little Meat or Cloaths for them, or ſome good Book for their Inſtruction.

And rejoice when you uſe your Money thus: becauſe this is for the Glory of GOD.

LESSON VII.

Joy was made for GOD. Therefore we are taught in his Word, to rejoice in the Lord always.

We ſhould look upon GOD and his Grace as a great Treaſure; and thence we may learn, how to rejoice in him.

When we poſſeſs a vaſt Treaſure, ſo that we cannot poſſibly loſe it, then our Joy is perfect.

Such will be the Joy of the Saints in Heaven, becauſe then they cannot poſſibly loſe this Treaſure any more.

But when we poſſeſs a vaſt Treaſure in ſuch a manner that we may loſe it every Moment, it is plain that our Joy therein ſhould be tempered with a very ſerious Fear.

And ſo it is with us. We may loſe the Grace of GOD, yea every Moment, by divers Ways.

We may loſe it by our own wilful Sins, by our Negligence, or by our Preſumption.

To theſe we are tempted continually, by an infinite Number of malicious and ſubtle Enemies.

Theſe ſurround us at all Times and in all Places, and they never reſt Day or Night.

Day and Night the Devil goeth about as a roaring Lion, ſeeking whom he may devour.

Therefore bleſſed is the Man that feareth always.

And accordingly the ſame Apoſtle who teaches us to rejoice in the Lord always;

Teaches us at the ſame time, to work out our own Salvation with Fear and Trembling.

And ſo St. *Peter*, ſpeaking to thoſe who rejoiced in Chriſt, with Joy unſpeakable and full of Glory:

Adviſes them to remember him, who would judge them according to their Works, and to paſs the Time of their ſojourning in Fear.

Lesson VIII.

If we have loſt this great Treaſure by our own Fault, we have nothing in its Place but Poverty and Miſery.

But God has promiſed, to give it to us again, if we are throughly ſenſible of our Loſs:

If we repent, bring forth Fruits meet for Repentance, and truly believe in Jeſus Chriſt.

So there is room for us, ſtill to rejoice in Hope: yet with a lively Senſe of our paſt Sins, and preſent Miſery.

For to ſuch alone is the Promiſe made: Thus ſaith the Lord, To this Man will I look; even to him that is poor, and of a contrite Spirit, and that trembleth at my Word.

And our Lord ſays, Bleſſed are they that mourn, for they ſhall be comforted.

A broken and a contrite Heart, O God, thou wilt not deſpiſe.

Lesson IX.

Even Religious Joy, if it be not thus mix'd with Fear, will ſoon be a mere Neſt of Self-love.

It will cover the greatneſs of our Corruption, and ſo hinder us from ſeeking to be cured of it.

It will make us carnally preſume, that we have the Treaſure of Grace, while indeed we are far from it.

So the Church of *Laodicea* ſaid, I am rich and increaſed in Goods, and have Need of nothing.

But Chriſt anſwered, Thou knoweſt not that thou art wretched and miſerable, and poor and blind and naked.

And it is to ſuch that he ſays, Wo unto you that are rich; for ye have received your Conſolation.

Wo unto you that are full; for ye ſhall hunger.

Wo unto you that laugh now; for ye ſhall mourn and weep.

Theſe are they to whom St. *James* ſays, Be afflicted and mourn and weep:

Let your Laughter be turned to Mourning, and your Joy to Heavineſs.

Bleſſed is the Man that feareth the Lord; for the Fear of the Lord is the Beginning of Wiſdom.

Therefore, learn to ſerve the Lord in Fear, and to rejoice in him with Reverence.

SECTION IV.

LESSON I.

How to regulate our Practice.

Our Body and our Life belong to GOD. Therefore we ought to diſpoſe of them according to his Will, not according to our own.

Our own Will naturally inclines to our own Profit, our own Honour, and our own Pleaſure. And thus it begets in us the deadly Vices of Covetouſneſs, Pride and Senſuality.

Theſe hinder the Workings of GOD in us, and the Salvation of our Souls.

Therefore we ought to accuſtom ourſelves, with GOD's Help, to deny ourſelves in all Things:

We ſhould accuſtom ourſelves to do all we do in a Spirit of Charity, and for the Good of others:

In a Spirit of Humility, without any Deſign or Deſire of being eſteemed:

And in a Spirit of Penitence, without any Regard to our own Pleaſure either of Body or Mind.

In all Things we ſhould aim at being made conformable to our crucified Saviour.

This is the true Spirit of the Chriſtian Life and Practice. This is true Chriſtianity.

But it is wholly oppoſite to the Spirit of the World, and of corrupt Nature:

By which, alas! one ſuffers one's ſelf to be ſo ſoftly drawn into Hell, and drops ſmiling into everlaſting Perdition.

Lesson II.

It is the Will of God, that we ſhould do nothing but to pleaſe him.

It is his Pleaſure, to be glorified by our Salvation.

His Glory ſhould be our ſupreme, abſolute and univerſal End.

The Glory of God is advanced in this Life, when we give ourſelves up to Jeſus Chriſt.

Then his Power works through us many holy Actions; for which he alone is to be honoured and praiſed.

Without me, ſaith our Lord, ye can do nothing. But he that abideth in me bringeth forth much Fruit.

Herein is my Father glorified, that ye bear much Fruit.

This is to be underſtood of all Sorts of Actions and Things; for every Thing we do, is to be done to the Glory of God.

And nothing can be done well but in the Name, that is, in the Strength and through the Bleſſing of Jeſus Chriſt.

Whether ye eat or drink, or whatever ye do, do all to the Glory of God.

Whatſoever ye do in Word or Deed, do all in the Name of the Lord Jeſus.

Lesson III.

So, for Example, you eat and drink to the Glory of GOD, and in the Name of Jeſus Chriſt, when we are enabled by him to do it, on a right Principle and in a right Manner, ſo as to ſay to him from the Heart,

Suffer me not, O Lord, to eat and drink, like a brute Beaſt, only by a brutal Appetite:

Much leſs do thou ſuffer me to follow herein the Motions of my corrupt Nature,

But grant me through the Spirit of thy Son, to eat and drink ſo much as is needful to ſupport my Life.

And let me ſpend that Life wholly in bleſſing thee, and in loving and obeying thee.

So

So likewiſe you ſpeak to the Glory of GOD, and in the Name of Jeſus Chriſt, when by his Strength you ſay nothing but what is guided by him, and directed according to his Will:

When you ſpeak nothing but what is needful, and proper to give Men good Thoughts, and turn them from ſuch as are wicked and vain.

And thus, in all Things, let this be your ſingle Aim, That GOD may be glorified through Jeſus Chriſt.

LESSON IV.

What are the Ten Commandments of God?

1. Thou ſhalt have none other Gods but me.

2. Thou ſhalt not make to thyſelf any graven Image, nor the Likeneſs of any Thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou ſhalt not bow down to them nor worſhip them: for I the Lord thy GOD, am a jealous GOD, and viſit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me; and ſhew Mercy unto Thouſands in them that love me and keep my Commandments.

3. Thou ſhalt not take the Name of the Lord thy GOD in vain; for the Lord will not hold him guiltleſs that taketh his Name in vain.

4. Remember that thou keep holy the Sabbath Day. Six Days ſhalt thou labour and do all that thou haſt to do; but the ſeventh Day is the Sabbath of the Lord thy God: In it thou ſhalt do no manner of Work, thou and thy Son and thy Daughter, thy Man-ſervant and thy Maid-ſervant, thy Cattle and the Stranger which is within thy Gates. For in ſix Days the Lord made Heaven and Earth, the Sea and all that in them is, and reſted the ſeventh Day; therefore the Lord bleſſed the Sabbath Day and hallowed it.

5. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy GOD giveth thee.

6. Thou

6. Thou ſhalt do no Murder.
7. Thou ſhalt not commit Adultery.
8. Thou ſhalt not ſteal.
9. Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.
10. Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbour's Wife, nor his Servant, nor his Maid, nor his Ox, nor his Aſs, nor any thing that is his.

Lesson V.

Conſider. The Law of God is a ſpiritual Law. Therefore all theſe Commandments are to be ſpiritually underſtood.

The firſt Commandment means, Thou ſhalt not think, believe, or own any Thing to be God but me.

Thou ſhalt not fear any Thing but me.

Thou ſhalt not ſeek after Witches or Wizards, or practiſe any ſuch Abomination.

Thou ſhalt not put thy Truſt in any Creature.

Thou ſhalt not love any thing but me, or for my Sake.

God likewiſe herein commands thee, to believe in him, and to acknowledge him in all thy Ways.

He commands thee, to thank him for all thou haſt, and to make him thy only Fear and thy only Dread:

To be in the Fear of the Lord all the Day long, and to truſt in him with all thy Heart:

To deſire him alone; to rejoice in him always, and to love him with all thy Heart and with all thy Soul.

The ſecond Commandment teaches us, not to fancy that God is like the Thoughts or Imaginations of our dark Reaſon:

It teaches us alſo, not to worſhip or bow to any Image or Picture, but to glorify God both with our Bodies and with our Spirits.

Lesson VI.

If we will keep the third Commandment,

We muſt never ſwear falſely; and if we have ſworn to do any thing, we muſt ſurely do it.

We muſt never uſe the Name of God at all, but with Reverence and godly Fear.

We muſt not value ourſelves upon his Name, his Covenant, or the Knowledge of him, in vain;

That is, without profiting thereby, without bringing forth ſuitable Fruits.

We muſt not cover over our own Will, or Paſſions, or Deſigns, with the holy Name of God, of his Truth, or his Glory.

By the Fourth Commandment you are taught, to do no worldly Buſineſs on the Lord's Day:

But to ſpend it wholly in Prayer, Praiſe, hearing or reading the Word of God, and other Works of Piety and Charity.

The fifth Commandment teaches you theſe Things.

Shew all Lowlineſs and Reverence to your Father and Mother, and do whatever either of them bids you.

If need be, relieve them, and never let them want any thing you can help them to.

Eſteem the Miniſters who are over you in the Lord, very highly in Love for their Work-ſake.

Obey them, and ſubmit yourſelves to them; for they watch over your Souls.

Honour the King. Obey Magiſtrates. Pray for Kings, and all that are in Authority.

If you have a Maſter or Miſtreſs, be obedient to them in Singleneſs of Heart, as unto Chriſt.

Lesson VII.

The Sixth Commandment forbids not only the Killing or Hurting any one, but all Anger, Hatred, Malice or Revenge:

It

It forbids all provoking Words, all Strife and Contention; all Gluttony and Drunkenneſs.

The Seventh Commandment forbids, not only all outward Uncleanneſs, but even the Looking on a Woman to luſt after her.

It forbids alſo the uſing any Thing, merely to pleaſe ourſelves. For this is a Kind of ſpiritual Fornication.

The Eighth Command forbids not only the taking from another what is his, either openly or ſecretly:

But likewiſe the ſtealing from God (to whom they all belong) either our Affections, or our Time, or our Goods, or our Labour, by employing any of them any otherwiſe than for him.

The Ninth Commandment requires us, to put away all Lying, and to ſpeak the Truth from our Heart.

It requires us, to ſpeak Evil of no Man, but to put away all back-biting and Tale-bearing.

It requires us alſo, to judge no Man, that we be not judged; but to leave every one to God, the Judge of all.

The Tenth Commandment requires us to be content with what we have, and to deſire nothing more.

Lesson VIII.

Theſe are thoſe Laws of God, ſo wonderful and holy, of which *David* ſpeaks ſo often with ſuch Love and Admiration.

Theſe all the Scriptures recommend as the Spring of Life, the Light of the Heart, the Treaſure of Souls: Yea, our Lord calls them Life everlaſting, *John* xii. 50.

Theſe the Holy Spirit has promiſed to write in the Hearts of thoſe that truly believe in Jeſus.

They may all be ſumm'd up in three.

1. To love God; 2. To love Jeſus Chriſt himſelf, his Croſs and his Tribulations, his Reproach, the Fellowſhip of his Sufferings, and the being made conformable to his Death.

3. To love our Neighbour.

Our Heart therefore ſhould always be full of Reverence for theſe. The Love of them ſhould be fix'd in the very Marrow of our Bones.

We

We ſhould labour after this, by earneſt Prayer, by reading, and by meditating on thoſe deep Words :

The Law of the Lord is an undefiled Law (the Law of Love) converting the Soul : The Teſtimony of the Lord is ſure, and giveth Wiſdom unto the Simple.

The Statutes of the Lord are right, and rejoice the Heart, the Commandment of the Lord is pure, and giveth Light unto the Eyes.

The Fear of the Lord is clean and endureth for ever, the Judgments of the Lord are true and righteous altogether.

More to be deſired are they than Gold; yea than much fine Gold ; ſweeter alſo than Honey and the Honey-comb.

Moreover, by them is thy Servant taught ; and in keeping of them there is great Reward.

Lesson IX.

In a Word : With regard to God, always live and act, as being in the Preſence of God.

Remember, he is continually looking upon you.

And he will bring into Judgment, all that you have done, ſaid or thought, whether it be good or evil.

For all which you will be either rewarded or puniſhed everlaſtingly.

Never fail to pray to God, Morning and Evening, as well as before and after you eat or drink.

Often lift up your Heart to God at other Times, particularly before any Work or Buſineſs.

Deſire his Bleſſing and Help ; and afterwards give him Thanks, and offer it up to God and his Glory.

Hear the Truths of God with Attention and Reverence, whether at home or at Church.

But do not think you have ſerved God, barely becauſe you have heard them, or have got them by Heart

Pray to God to give you a true Underſtanding of them, and to enliven them by the Working of his Spirit.

Pray him to give you an humble, ſubmiſſive, ſimple and obedient Heart,

As to your Father and Mother, and Superiors,

Pray

Pray to GOD for them, love and reverence them, obey them without murmuring, even in those Things which do not please you, unless they are plainly Sins.

Do nothing without their Knowledge, or without their Leave.

LESSON X.

With regard to your Neighbours, and your Companions,

Pray to GOD for them also, wish them well as you do to yourself, and do to them, as you would have them do to you.

Think every one better than yourself.

Live in Peace with them, help them; if they have done you wrong, forgive them, and pray heartily to GOD for them.

With regard to yourself,

Pray to GOD that you may always think meanly of yourself.

Eat nothing between Meals.

At your Meals eat moderately, of whatever is given you, whether you like it or not.

Desire nothing fine. Do not desire Abundance of any Thing. Be content with a little.

Employ your Time as you are directed. Never be doing nothing. Idleness tempts the Devil to tempt you.

Whatever you do, do it as well as you can.

Do not dispute, do not contradict any one, do not talk unless there be a Necessity.

Do not seek to excuse yourself when you have done wrong, but be always ready to confess your Fault, both to GOD and Man.

For GOD will not forgive your Sin, so long as you strive to excuse it.

LESSON XI.

If you do any Thing well, thank GOD for it, and say, I praise thee, O Lord, for giving me Grace to do this. Without thee I can do nothing but Evil.

And take Care not to value yourself upon it. If you do, it destroys your Soul.

When you do wrong, without knowing it, perhaps it may be excuſed: Eſpecially, if you are glad to be taught better.

But whatever Fault you commit wilfully, knowing it to be a Fault, that cannot be excuſed.

So, you muſt always be puniſhed for Lying, for calling Names, for Diſobedience, or for ſtriking any one.

For you know, this is a Sin againſt God: And you muſt be puniſhed for it, out of Love to you, and for your Good.

You deſerve Puniſhment, both in the Sight of God and Man.

If this Fault was not puniſhed now, it would grow upon you, and carry you to Hell.

To prevent this, it is good to let you ſuffer a Puniſhment now, a hundred thouſand Million of Times leſs than that.

If you do this again, you muſt be puniſhed again. But pray to God that you may do it no more.

That fooliſh Love which ſhould ſpare you now, would be indeed the moſt cruel Hatred.

Lesson XII.

Some may think the Rules before laid down, to be either impoſſible or ridiculous.

They would not appear impoſſible to us, but becauſe we have not been accuſtomed to them.

If we had, we ſhould find, by the Grâce of God, that nothing can be eaſier.

Neither can any think them ridiculous, unleſs it be thoſe to whom the Croſs of Chriſt is Fooliſhneſs.

They are indeed ridiculous to the World, becauſe the World is an Enemy to God.

But the Wiſdom of the World is Fooliſhneſs with God, as the Wiſdom of God is Fooliſhneſs to the World.

Therefore the Apoſtle ſaith, Know ye not, that the Friendſhip of the World is Enmity with God? Whoſoever therefore will be a Friend of the World, is the Enemy of God.

Be

Be not conformable then to this preſent World. And love not the World, nor the Things of the World. If any Man love the World, the Love of the Father is not in him.

How unhappy therefore are they, who bring up their Children according to the Rules of the World ?

They who train them up, as it is called, to make their Fortunes in the World, to be great, rich and honoured in the World !

That is indeed, to periſh with the World, to be turn'd into Hell, with all that forget GOD.

They will be reproached and curſed to all Eternity, by thoſe whom they thus trained up for the Devil, together with whom they will have their Lot in everlaſting Burnings.

But happy are thoſe, who deſpiſing the Rules of the diabolical and antichriſtian World,

Train up the precious Souls of their Children, wholly by the Rules of Jeſus Chriſt.

They ſhall be bleſſed by them for ever in Heaven, and ſhall together bleſs GOD to all Eternity.

FINIS.